UNITY. FREEDOM.

THE

Unitarian

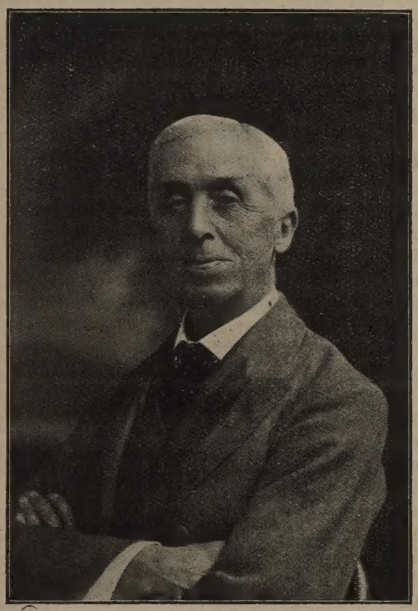
MONTHLY.

"One God, one law, one element,
And one far-off divine event
To which the whole creation moves."—*Tennyson.*

An Organ of Reasonable Religion.

FAITH. FELLOWSHIP.

No. 70. [Vol. VI.—7.] July, 1909. ONE PENNY.



Mr. GROSVENOR TALBOT, J.P. (Leeds).

Born at Honeybrook, Worcestershire, 1835, of Unitarian descent through both parents; educated at University College School, London, sharing rooms with Mr. Case (who afterwards married the daughter of Judge Stansfield, of Halifax), and from thence proceeded to University College under Dr. W. B. Carpenter, who was Principal. Mr. Talbot has been an active worker for the public good in a variety of ways; was many years vice-chairman Leeds School Board; President Leeds Liberal Federation; is a magistrate; was chairman of the Company which introduced electric lighting into Leeds, which was afterwards taken over by the Leeds Corporation; and is a director of the Bradford District Bank and of other companies. For the greater part of his life he has been and still is an active member of the Unitarian Congregation at Mill Hill Chapel, Leeds, and is now President of the Yorkshire Unitarian Union of Churches not for the first time. He has been President of the Unitarian Home Missionary College, Manchester; is Treasurer of Manchester College, Oxford; has been President of the British and Foreign Unitarian Association; is on the Committee of the National Triennial Conference of Unitarian and Kindred Churches, and is a Hibbert Trustee. For many years, it is truly said, Mr. Talbot has been a pillar of Unitarianism in Yorkshire, and one of its best known and most respected representatives in the United Kingdom; he is a worthy example of unswerving loyalty to its principles, and in character and public esteem adds credit to the Unitarian name.

Varieties.

Poor, sad humanity,
Through all the dust and heat,
Turns back with bleeding feet
By the weary round it came,
Unto the simple thought,
By the great Master taught,
And that remaineth still,—
Not he that repeateth the name,
But he that doeth the will. —Longfellow.

Interpret the Scripture like any other book. There are many respects in which Scripture is unlike any other book; these will appear in the results of such an interpretation.—Benjamin Jowett.

The bread of life is love;
The salt of life is work;
The sweetness of life poetry;
The water of life faith.
——— —Mrs. Jamieson.

A certain amount of denominational zeal is more wholesome than a catholicity so wide and so attenuated that it fosters indifference and inaction.
—J. H. Crooker.

Love Much.

Love much. Earth has enough of bitter in it;
Cast sweets into its cup whene'er you can.
No heart so hard, but love at last may win it;
Love is the grand primeval cause of man;
All hate is foreign to the first great plan.

Love much. Your heart will be led out to slaughter,
On altars built of envy and deceit.
Love on, love on! 'tis bread upon the water;
It shall be cast in loaves yet at your feet,
Unleavened manna, most divinely sweet.

Love much. Your faith will be dethroned and shaken,
Your trust betrayed by many a fair, false lure.
Remount your faith, and let new trusts awaken.
Though clouds obscure them, yet the stars are pure;
Love is a vital force and must endure.

Love much. Men's souls contract with cold suspicion,
Shine on them with warm love, and they expand.
'Tis love, not creeds, that from a low condition
Leads mankind up to heights supreme and grand.
Oh, that the world could see and understand!

Love much. There is no waste in freely giving;
More blessed is it, even, than to receive.
He who loves much, alone finds life worth living,
Love on, through doubt and darkness; and believe
There is no thing which Love may not achieve.

—E. Wheeler Wilcox.

The Chronicles of Parson Pimm.

By the Author of "Randal's Principle," Etc.

CHAPTER VII.

Through the whole course of my ministerial career I have been an active worker in the Temperance Movement.

When I entered upon my first ministry I was really a total abstainer from the use of intoxicants, but unpledged. But I soon found it necessary to take a prominent part in Band of Hope work in my own Church for the sake of the young people. And I found that I could advocate total abstinence with more practical effect if I signed the pledge, and could say that I had signed and pledged myself to abstain. There were those about me who were addicted to drinking. They were sources of much unhappiness in their own homes. They were the fathers of some of our children. I wanted to urge them to abstain as their only safeguard; and I felt that I could appeal more effectively to them to sign if I had already set them the example.

One home, I remember well, where the husband and father was a drunkard. He was a clever workman. When sober he showed much keen intelligence, and was then a likeable and loveable man. But when he was "in drink" he was violent, and cruelly ill-treated his wife and children. I have seen black bruises on that wife's face when I have called to see how they were getting along, and the sobered husband thoroughly ashamed. I had frequent talks to him as a friend and a brother, and he expressed contrition and promised over and over again to abstain. He did abstain for weeks at a time, and as week succeeded week he told me with pride how long he had gone without having drink. But his shopmates at work kept tempting him to go and drink with them, and the duration of his abstinence was uncertain.

One night, after he had not tasted for some weeks, I called and found there was something wrong. His wife had a wretched look on her face. The children seemed cast down. He had gone on "the drink" again. I asked where I might find him, and was told he was at a neighbouring public-house. I went to seek him, entered the drinking bar, found him there drinking with other men. Going straight up to him I said:

"I wish to see you privately outside, as I have something to tell you."

He came out with me into the street. I urged him to come home to his wife and children. But it was in vain. He would not go and leave his unemptied glass.

What became of him and his family ultimately I do not know, for I removed from the neighbourhood soon afterwards. But imagine what his children could understand by "the Fatherhood of God," having such a father as that to show what fatherhood means.

Another case, a young man, the only child of his parents, good at doing dramatic recitations and singing humorous songs, was drawn into company, and became the victim of drinking habits. His father, a valued helper in my Band of Hope, poured out his troubles to me. Together we conspired to get the young fellow into better ways. We had friendly talks with him; he signed the pledge, joined the Band of Hope, recited and sang at its meetings, and drew crowded audiences to hear him. In finding him fresh interests and better company we kept him straight and sober for many months. but ultimately he fell back again, left home, joined a music-hall company, broke his parents' hearts, married and blighted the life of his wife, then disappeared, and what became of him—God knows.

I began to feel that a Christian minister has no right to be in the position of minister if he is not a total abstainer from the drink; that if abstinence is self-denial, such denial of self is needful for the sake of a safe example to weaker souls.

I found sectarian difficulties in the Temperance Movement. Societies of various denominations joined in Temperance work, held united meetings and public demonstrations, inviting Unitarians to co-operate with them. But almost always such meetings were much mixed up with prayers and

speeches expressing the narrowest theology of orthodoxy, and the hymns were mainly of the Sankey and revivalist type. To join in Temperance work with other denominations often means the supporting of sectarian theology, the very opposite of Unitarianism. To unsectarianise the Temperance cause is a crying public need. So I have felt on many occasions. And this will not be done if Unitarians hold aloof from it.

A public-house was the ruin of many young men connected with a certain church. Every Whitsuntide the procession of scholars and teachers of the Sunday School sang their hymns outside the houses of friends and supporters and at convenient places on the way. The procession stopped under the windows of this public-house, and was being grouped to sing. A minister walked up and said:

"For goodness sake do not sing for the publican; his house is the ruin of our young men; his traffic is the enemy of the Church."

And there are many who think so.

(To be Continued).

Literature.

"The Place of Jesus in Modern Religion," and other essays. 2/- net. British and Foreign Unitarian Association, Essex Hall, London, W.C.

The twelve essays in this volume of 294 pages are by twelve well-known Unitarian ministers and writers of England and America. The topics are various; that treated by the late Rev. R. A. Armstrong, B.A., being the first and giving the book its title. There is Dr. Brooke Herford's "Christianity as Christ preached it"; "What Unitarians have done," by Rev. J. E. Manning, M.A.; Dr. Gordon Ames' "Salvation by Character"; "The Prophets as Social Reformers," by H. P. Smith, D.D.; Rev. Geo. St. Clair on "The Problem of Evil"; "The Books of the Bible Dated," from the Rev. W. Copeland Bowie; "Milton and Religious Freedom," by Rev. W. G. Tarrant, B.A., and other contributions by Rev. W. C. Gannett, R. B. Drummond, B.A., Charles Travers, and Mr. H. Jeffrey.

Like every other volume in this series this makes a good introduction to Unitarian thought. Most of these essays received special notice in our pages as they came out separately. Mr. Manning's on "What Unitarians have done," and Mr. Bowie's "The Books of the Bible dated," will be specially serviceable for ready reference. The whole of the papers are valuable and deserve to be commended to the notice of all our readers.

"Primitive Christianity and Modern Socialism," by the Rev. R. J. Campbell, M.A.; "The Widest Door of the Soul," by the Rev. T. Rhondda Williams; "Art and Individualism," by Henry Holiday. One penny each. The League of Progressive Thought and Social Service, 27, Chancery Lane, London, W.C.

These are Nos. 1, 2, and 3 of a new series of tracts. Mr. Campbell shows that the Glad Tidings of the primitive Christians was the proclamation of the coming of the Kingdom of God on earth, and that the new social spirit of our time represents for the age in which we live this ancient Gospel of the Kingdom of God as interpreted by Jesus. Mr. Rhondda Williams appeals to all "New Theology" people that they should realise that the doorway of the intellect through which grander ideas come is not the widest doorway, but that it is only through the openness of the spiritual nature in man to receive divine life from God that we gain fuller entrance into real religion. "It is important to reconstruct theology from age to age. There always has been a new theology, and always will be. But it is still more important to keep the soul in touch with the elemental fountains of religious renewal." With this statement Mr. Williams begins, and it expresses his aim. Mr. Holiday's essay describes how competitive individualism is destructive of the beautiful, and therefore of that which is true art, and that it produces waste and ugliness everywhere. He maintains that only by brotherly co-operation, in place of selfish antagonism, can art and the search after the beautiful in work and life be possible to all. It is often said that one-half of the world does not know how the other half lives, and it is perhaps equally true that one-half does not know what the other thinks. Those of our readers who wish to know what people are thinking on some of the great problems of life would do well to read these tracts, if only to avoid ignorance of these points of view.

Friends of the Lower Mosley Street Sunday School, Manchester, will be glad to see a copy of a Memorial Address on Mr. Nathaniel Dumville, by the Rev. A. Cobden Smith, now published in pamphlet form.

Received:—For notice in next issue, "The Jewish Religion in the time of Jesus," by Dr. G. Hollmann, of Halle, translated by Edward W. Lummis, M.A., 2/- nett, Essex Hall, London, W.C.

The Whit-week meetings in London were full of interest and the attendances were large. The Sunday School Association meeting only was a bit flat, and both in tone and spirit below its usual character. The British League of Unitarian Women deserves to be congratulated on the fine ability of its own speakers. The many short papers at the B. and F.U.A. meeting, to be published in pamphlet form, created much interest on their delivery, and are sure to prove of some practical use. The Essex Hall lecture by Dr. Weiss, the B. and F.U.A. evening meeting, the gathering of the Postal Mission Workers, the N.U. Temperance Association, and all the other assemblies, not forgetting the service and sermon at Little Portland Street Chapel, were all memorable and inspiring.

"THE UNITARIAN MONTHLY." — Editor: H. Bodell Smith. One copy, post free, 1½d., or 1/6 a year; 12 for 9d., or 9/- a year. All communications for Publisher or Editor to Parsonage, Mottram, Manchester.

Home Circle.

Look up and not down!
Look forward and not back!
Look out and not in!
And lend a hand!

These words are the mottoes of the Lend-a-Hand Societies in America and elsewhere. The Rev. Edward Everett Hale, a Unitarian minister of Boston, Mass., U.S.A., wrote a story entitled "Ten Times One is Ten." The hero of it was Harry Wadsworth, a freight clerk on the railway. He tried to do good by helping others who were in trouble. But he died young, and at his funeral ten people who had been made better by his influence said they would try to be like him, and that they would continue his work. They said: Harry Wadsworth has multiplied himself ten times in us—ten times one is ten. If we each multiply ourselves in the same way his example and influence will be increased one hundredfold, for ten times ten make a hundred. Harry Wadsworth did not look down, but had a habit of looking up; he did not look back, but forward; he did not look to himself, but outside of himself in thought for others; and he was always eager to help, to lend a hand. And this was equal to saying that he had Faith, Hope, Love, and that he was a true Helper. So if every convert to this Harry Wadsworth spirit and example could make ten other converts, the multiplying circle must go on until it embraces the whole population and makes a happy world. The story shows the propagating power of goodness.

"Look up!" light cometh from above;
In sombre pathways dark and drear,
When overcome by doubt and fear,
Look up, and find there light and love.

The story of this possible reformation acted powerfully on the imagination of people in America. Wadsworth Clubs, Lend-a-Hand Clubs, Look Up Legions, The Willing Workers, The Order of the King's Daughters, and other societies rapidly sprang up forming the great "Lend-a-Hand" movement, numbering hundreds of thousands of members, all adopting the Wadsworth mottoes. To look upward is to trust; to look forward is to hope; to look outward is to feel the needs and woes of others; and to lend a hand is that same love in action. And because Jesus, the Elder Brother, lived such mottoes, these societies used the words "In His Name" as a watchword.

"Look forward!" as the seasons roll;
Leave anxious, worrying cares behind;
And ye who seek will surely find
Food for the hungry, fainting soul.

Edward Everett Hale, D.D., Chaplain to the Senate of the United States at Washington, 88 years of age, the author of "Ten Times One is Ten," died on Thursday, June 10th,—"the Grand Old Man of New England"—so he is styled. Well does the writer of these words remember only a year last September chatting with him in Boston, U.S.A.; and also some years before when Dr. Hale was in England, making a special journey up to London to see him for the first time. They are very sacred memories now.

"Look out" among all human kind;
Judge not the world in lives too small;
Take for your own the cause of all,
And thus all interests be combined.

'I mean to find out what the radiating influence of one Christian life is in a quarter of the world which the man never saw who lived that life.

I could tell you how Harry Wadsworth made the first ten what they were, but I could only hint of the way the first ten helped the first hundred. Nothing dies which deserves to live. Fifteen years after he was dead we loved him all the same. And every true word he spoke went over the world with the same power.

Any life as pure and noble as his never dies; his power to lift up the world is always going on.'—(Hale's "Ten Times One.")

Now "Lend a Hand," the way is clear;
At church, at home, or in the street,
Amid the crowds you chance to meet,
Someone who needs you will appear.

Death of Dr. E. E. Hale.

THE GRAND OLD MAN OF NEW ENGLAND.

BOSTON, June 10.

The death occurred this morning at Roxbury, Boston, of the Rev. Edward Everett Hale, formerly senior minister of the South Congregational Church of Boston, and Chaplain of the United States Senate.—Reuter.

Dr. Everett Hale, who was in his 88th year, was the most distinguished survivor of the New England circle of writers, which included Emerson, Longfellow, Hawthorne, and others, and was one of the foremost Unitarian ministers in the United States. A delightful and virile personality, ever prominent in good social work, he was the son of the first editor of the Boston "Daily Advertiser," and after completing his studies at Harvard, entered in 1842 the Unitarian ministry. He was pastor of a church at Worcester, Mass., from 1846 until 1856, when he became pastor of the South Congregational Society in Boston. He retired from active pastoral work in 1901, and next year published his reminiscences as "Memories of a Hundred Years."

Dr. Hale was a voluminous author, but one of his earlier works has remained the most famous. Dur-

ing the Civil War he had a standing engagement with the editor of the "Atlantic Monthly" to write patriotic and inspiring articles. It was in pursuance of this agreement that he wrote, in 1863, "A Man Without a Country," which is an American classic and a model of what a short story should be. Among his many other works one of the best known is his volume on "Russell Lowell and his Friends."

—"Daily News."

The Lost Chapter of Genesis.

1. And after these things it came to pass, that Abraham sat at the door of his tent, about the going down of the sun.

2. And, behold, a wayfaring man, coming from the way of the desert, bent with age, leaning upon a staff.

3. And Abraham arose, and met him, and said unto him, Turn in, I pray thee, and wash thy feet, and tarry all night; and in the morning thou shalt go thy way.

4. But the man said, Nay, for I will abide under this tree.

5. But Abraham pressed him greatly: so he turned, and they went in; and Abraham baked unleavened bread; and they did eat.

6. And after they had eaten, Abraham said unto the man, Let us now return thanks unto the Most High God, even unto Jehovah, for the good things wherewith he hath provided us.

7. But the man replied unto Abraham, I do not know the God thou speakest of, for I worship mine own God, even the God of my fathers.

8. And the wrath of Abraham was kindled against the man, so he laid hands upon him, and thrust him forth, with blows, into the wilderness.

9. And, behold, at midnight God called unto Abraham, and said, Abraham, where is the stranger?

10. And Abraham answered unto the Lord and said, Lord, he refused to bless Thee, and to call upon Thy name, wherefore I cast him from before my face into the wilderness.

11. And the Lord said unto Abraham, Have I borne with him these hundred and ninety-eight years, and nourished him, and cherished him, notwithstanding his rebellion against me, and couldst not thou, that art thyself a sinner, bear with him one single night?

12. And Abraham cried out with a loud voice, Lo, I have sinned, I have sinned; let not the anger of the Lord wax hot against his servant.

13. And Abraham went forth into the wilderness, and sought diligently for the man; and when he had found him, he brought him to his tent, and entreated him kindly.

14. And on the morrow, after he had laden him with gifts, he set him forth on his way rejoicing.

15. And the Lord said unto Abraham, For this, thy sin, which thou hast committed, thy seed shall be afflicted in a strange land three hundred years;

16. But for this, thy repentance, will I forgive them, and will bring them forth with joy and gladness, and in much substance.

—Benjamin Franklin.

An Invitation.

Dear Friend,

On behalf of the members of the ——— Unitarian Congregation we offer you a cordial invitation to attend the services on Sundays. If you are already a regular attendant at another Church, and are satisfied with the teaching and worship of that Church, we have no desire to disturb you. But if the "orthodox" forms of religious thought and worship have ceased to satisfy your mind and heart, and you have given up, or are about to give up, your connection with your place of worship, we would urge you to hear what we Unitarians have to say. It may be that our belief would meet your needs. Probably you have been taught to look upon Unitarians as little better than infidels. We ask you to hear our own statement of our faith.

We Unitarians "associate together on the ground of religion, not on the ground of doctrine. We agree in the desire to worship God and serve Him; and we join together for the purpose of helping each other in this common object. We agree in the desire to do good and be good amongst our fellow-men, and we find in religion the source of all strength and inspiration and guidance for the living of a true life. Thus we stand for Faith before all. But we further agree in thinking that it is of more consequence to live rightly than to believe correctly. We say that what each one believes or does not believe is his own affair; but, if he can join with us in worship and work, if he finds that he can be helped himself and can help others in the common purpose of living the life of love to God and man, then there shall be no question raised of what his opinions may be. Religion before theology, character before creed, is the basis of association in our congregations."—(Chesham Calendar).

Two men building a ship put a bad plank in the structure. In one place it was worm-eaten. After the ship was finished all went well, and many voyages passed with safety, but all this time the bad piece of plank was growing worse for the worms in it had multiplied, and were eating it more away. At length, in a great storm, the ship, under much strain, gave way just in this place. The plank broke, and the water poured in, and the ship sank, and many people lost their lives. Little sins bring serious consequences. The men who put in that bad timber were guilty of causing the shipwreck.

Unitarianism in Yorkshire.

The annual meeting and conference of the Yorkshire Unitarian Union were held at the Chapel Lane Chapel, Bradford, on Saturday, June 12th, and were well attended. A business meeting was held in the afternoon, with the president (Mr. Grosvenor Talbot) in the chair, and various reports on the work of the union were made. The Rev. A. H. Dolphin presented the committee's report, which stated that with a view to promoting efficiency with economy an effort would be made next year to group together some of the churches for work and combined effort. This course had become an absolute necessity if they were to continue the work of the Union at anything like its present scale. The report dealt with many other phases of the work, and placed on record the loss that had been sustained through the death of Sir John Ward (Leeds), Mr. James Boyle (Sheffield), Mr. E. B. Stott (Halifax), and Mr. J. B. Wostenholm (Sheffield).

The financial satement, which was given by Mr. J. T. Dodgson (treasurer), was of a satisfactory character, and showed a balance in hand of £14.

The District Minister (the Rev. John Ellis), in the course of his report, reviewed the propaganda work that had been done during the year, and said that whilst it might not be possible to trace any additions to church membership to the efforts, they had been well worth the trouble if only for the enthusiasm aroused in the workers. In acknowledging the debt of gratitude which the church owed to its lay preachers, the District Minister pointed out that seventeen of the men on their list had conducted 169 services during the year. Having recounted the ministerial changes—for which the past year was remarkable—Mr. Ellis stated that the reports from the assisted churches had been more encouraging than in former years. Generally the note struck was one of hopefulness and courage.

EVENING CONFERENCE.

During the evening a conference was held. The President occupied the chair during the first part of the proceedings, and the Rev. Charles Hargrove (Leeds) subsequently.

At the outset the President moved that the best thanks of the Union be accorded to the lay preachers for their devoted services during the past year. Mr. Arnold Wadsworth seconded the resolution, and it was carried with acclamation. Mr. F. Clayton (Leeds) responded on behalf of the Lay Preachers' Association, of which body he is president.

Thanks were accorded to the Rev. R. Travers Herford for the sermon which he had delivered in the afternoon, on the motion of Mr. W. Laycock, seconded by Mr. J. Sagar. The reverend gentleman suitably acknowledged the compliment.

The President extended a cordial welcome to the representatives of the British and Foreign Unitarian Association (Miss Helen Brooke Herford), the North and East Lancashire Unitarian Mission (the Rev. R. T. Herford), and the Manchester District (Mr. J. Wigley).

Miss Helen Brooke Herford, in responding, appealed for greater unity amongst Unitarian women, and for increased support for the Women's League.

Mr. Wigley said it was a strange thing that when a favourable wave was passing around them outside, their Church was not feeling more of the encouragement that should come from the extension of the views which they held so dear and closely at heart. What was the reason they did not attract more of those people whose opinions were in sympathy with their own? He believed it was to be found in fear—fear of being suspected of emotionalism and religious formalism. He was inclined to think they carried that fear much too far, and if they would only let themselves go and serve God in real earnest with heart and soul as well as with mind, he thought they would find their numbers augmented./—(Applause.)

On the motion of the Rev. C. Hargrove, seconded by the Rev. W. Rosling, a resolution was passed recording high appreciation of the faithful ministries of the Rev. Andrew Chalmers at Westgate Chapel, Wakefield, since 1880, and of the Rev. E. Ceredig Jones at Chapel Lane Chapel, Bradford, since 1885, and wishing them many years of happiness in their retirement. Good wishes were sent to the Revs. W. Stephens, J. Ruddle, and Ottwell Binns, who have left the district for duty elsewhere, and a hearty welcome was given to the Revs. W. L. Schroeder, Lucking Tavener, Joseph Wain, and G. A. Ferguson, and Mr. Leonard Short, who since the last annual meeting had taken charge of the congregations at Halifax, Lydgate, Scarborough, Pudsey, and Stannington respectively. The Rev. Lucking Tavener returned thanks on behalf of his colleagues and himself.

WOMEN'S SUFFRAGE.

The conference then discussed a number of matters of political and social importance. Mrs. J. W. Connon moved the following resolution:—

> That this meeting, recognising the necessity of the co-operation of women with men in the administration of public affairs, rejoices in the success which already has attended the practical acknowledgment of the right of women to enter into public life, and prays for the time when the disability of sex will no longer be a disqualification for a full share in our national life.

The Rev. W. R. Shanks, in seconding the resolution, urged that the question of women's suffrage should be considered impersonally and as a practical issue. He claimed that if woman had proved herself capable of doing certain work as well as man could there was no reason why she should not be allowed to do it. If she came along and claimed a pulpit he was ready to welcome her, and he thought the same might be said of other professions.

The resolution was approved without opposition.

THE ARMAMENTS SCARE.

The next resolution was moved by the Rev. C. J. Street, and was worded as follows:—

> That this meeting, believing that international peace is essential for the world's welfare and re-

presents the spirit for which Christianity stands, strongly condemns all attempts to foster the war spirit and stir up jealousies between nations. It deplores the growing tendency to increase instead of to diminish armaments, because of the intolerable burden thereby laid on the community, the encouragement given to the fomentation of strife, and the contradiction shown to the principles of religion; and it pleads for resort to international arbitration as the right method of settling disputes, urging that this country should lead the way in removing any obstacles to this desirable end.

The mover of the resolution deprecated the fostering of the war spirit, which, he said, was serious and dangerous. He believed the Yellow Press was largely responsible for it—the Press which created the Boer War—but happily there were still many of our newspapers which they could respect and admire, but there was a grave danger in too many of them getting into the hands of large syndicates. On the side of the campaign for increased armaments and the promotion of the war spirit were also ranged the professional fighters, whose business was war. He felt that many of the boys' brigades as at present managed were also helping to promote the same evil spirit.—(Applause.) He would not have connected with any church of which he was minister a boys' brigade which was connected with the destructive spirit. He believed in the discipline of boys' brigades, and was pleased to think that the brigades connected with the Unitarian Church sought the means of saving life, and not the destroying of it.

Mr. J. H. Brookes, in seconding the resolution, said that during the last few months there had been a demand for a substantial increase of our naval construction programme, but as shown by the protests against the increased taxation under the Budget, no section of the community was prepared to pay for the increased cost of armaments. We had been told that we cannot afford old-age pensions and social reform, but how many reforms we could afford but for the tremendous expenditure on armaments!

The resolution was carried by a unanimous vote.

POOR-LAW REFORM.

The next resolution, briefly moved by the Rev. C. Hargrove, was as follows:—

That this meeting expresses its gratitude for the labours of the Royal Poor-law Commission, and regards the publication of the Majority and Minority Reports of the Commission as an event of first-rate importance in our social history. That this meeting trusts that Parliament will give an early consideration to the proposals contained in the reports, and will enter upon a thorough reconstruction of the methods and institutions for dealing with poverty and unemployment.

The Rev. H. McLachlan, in seconding the resolution, urged that the Churches were essentially interested in the question of Poor-law reform. The Christian Churches ought to make up their minds on certain fundamental principles, viz., the provision of work for those who want work, the relief of those who cannot work, and the punishment of those who wouldn't work. (Applause).

The resolution was agreed to.

THE LATE DR. E. E. HALE.

The Rev. C. Hargrove moved a resolution placing on record the regret of the meeting over the death of Dr. Edward Everett Hale, whom he described as the Grand Old Man of American Unitarianism. He said he never knew another man who combined so much wisdom, humour, strength, and sympathy as he did.

The Rev. A. H. Dolphin seconded the resolution, and the members of the conference signified their approval by rising in their places.

A vote of thanks to the members of the local congregation for their hospitality concluded the conference.

Postal Mission Work.

By Miss FLORENCE HILL,
Hon. Sec. Central Postal Mission and Unitarian Workers' Union.

There was a good gathering at the Annual Meeting of the Central Postal Mission and Unitarian Workers' Union in June, and we were pleased to welcome delegates from the Postal Missions of Liverpool, Manchester, South Wales, Swansea, Yorkshire, the Scottish Postal Mission, and the Lewes Circle. Miss Tagart, our president, presided. Those who have not seen the printed report may like to read the following extracts:—

It is now more than twenty years since the Postal Mission was established, and the opportunities of usefulness are steadily widening. Prejudices are breaking down, the open discussion of religious problems in the press, the theological books, so cheap that they are accessible to all, prepare the ground for intelligent thought, and people now are far less shy of free inquiry.

We rejoice that many agencies are busy distributing the excellent literature issued from Essex Hall, granted so liberally for free circulation by the generosity of the British and Foreign Unitarian Association.

Merely to read these works is sufficient for a mind prepared, but the ordinary orthodox reader is often puzzled by the new attitude of thought and requires further explanation; moreover, in the transition from orthodoxy to a more liberal religion the sense of religious sympathy is a crying need. Here comes in the use of the Postal Mission. In its highest aspect it is a ministry at large. We need people of devout heart and intelligent mind to labour with us; the field is wide and the labourers are few.

The report then goes on to state that 12 Postal Missions have reported, the collective reports show that 1213 new people have applied for literature during the year 1908, that 994 theological works have been lent. The towns from which most applications came were

London, Cardiff, Liverpool, Manchester, Glasgow, Leeds, Norwich, and Swansea, and the best advertising mediums had been the "Christian Commonwealth," the "Daily News," "The Clarion," the "Daily Chronicle," and "The New Age." The following quotations from letters show something of the nature of the Postal Mission:—

"Accept my deepest thanks for your kind letter and packet of literature. The catalogue of books you sent me has stimulated my appetite to know more, and I should very much like to take advantage of the C.P.M. Library. I will take the greatest care of the books lent. Perhaps I could not do better than act on your suggestion and read first of all Channing's 'Perfect Life.' I attended a Unitarian service last Sunday for the first time, but I do not intend it to be the last by any means. I am at present unattached to any place of worship."

"Thank you very much for the sermons. I have been to ——— Unitarian Church and know the minister well. Since giving thought to the problems of life I have steadily grown away from the old orthodox beliefs, and my object in borrowing from your library is that I may be helped in the Mission work that I undertake. It is quite impossible to obtain these books elsewhere. Thanking you for the help thus obtained. . . . "

"I enclose a subscription for the Unitarian Monthly, which is very interesting. I read it with a good deal of pleasure. I have practically ceased to belong to the Church of England. The Vicar of ——— and his wife are personal friends of mine. I hope they will remain so quite apart from religious views. I cannot but think from what I read that a very large number of the clergy are practically Unitarians. I have lately joined a Society for Biblical Study which, though it has a Bishop as president, is decidedly broad. . . . I cannot understand in these days of advanced thought how many otherwise intelligent people cling passionately to worn-out dogmas. The Miraculous Birth never appealed to me, but it does to many, and now there seems a recrudescence of mediæval superstition. Roman Catholicism seems increasing. I hear of a Guild for faith healing by the co-operation of medical men and clergy. England seems ready once again to put her neck under the priestly yoke.

"I am greatly taken with 'The Warrant of Scripture for Unitarian Christianity,' by the Rev. A Blatchford, and hope to obtain some copies for distribution. Yes! I live a little distance from any church, and the last time I was at a service at ——— the preacher at the outset of his sermon declared to his congregation that 'Unitarians are plausible humbugs posing as Angels of Light'!! Whether directed to me or not I am unaware, but the sentence naturally debarred me from further attendance."

"I shall be glad to have Drummond's 'Ascent of Man.' I hope I have not kept Channing's 'Perfect Life' too long, but I felt I could not skip lightly over it. I paid a visit to ——— Unitarian Chapel a few Sundays ago, and shall soon be seeking an introduction with a view to becoming a member. . . I am eagerly looking forward to the time when I shall again be joined to a Christian body, especially one whose views I share."

The report also expressed satisfaction in the formation of the British League of Unitarian Women, in the following words:—

"The Central Postal Mission Committee are rejoiced at the successful inauguration of the 'British League of Unitarian Women.' For years they have desired to see women co-operate more fully in religious and social work, and now that this League has been formed under such favourable auspices it bids fair to become a powerful agency for good. If the Central Postal Mission Committee is partially relieved by the League of some of this organising work, they trust that it may only give them fuller scope for increased Postal Mission work, and for other practical and pioneer Unitarian Missionary work which needs doing. The Postal Mission has never been exclusively a Woman's Society. It is supported by men and women: the correspondents and converts are of both sexes. In many of the missions ministers and laymen act as secretaries or on committees. The Central Committee will not soon forget their debt of gratitude to their early devoted and able treasurer, the late Mr. William Tate.

To develop Missionary work amongst the converts, to maintain worship in the old historic chapels, and in every other possible locality however remote wherever worshippers exist, to enlist the personal service of volunteers to teach Unitarian principles—this is a crying need of the times, and one we call on our co-workers to share in to the utmost of their ability."

In connection with this branch of our work may I, in conclusion, be allowed to say that I am just now particularly interested in Yeovil, and should be glad to hear of Unitarians or other broad-minded and progressive thinkers or workers in that neighbourhood.

Florence Nightingale's Theology.

In August, 1873, the late Rev. Robert Spears wrote in "The Christian Freeman" these words:—"Long ago we wrote that Miss Nightingale was Unitarian in her theology. No one will deny this now." And this was because of some articles from Miss Nightingale's pen, which were then appearing in "Frazer's Magazine."

From one of these articles we make the following quotations:—

'A poor man dying in a workhouse said to his nurse, after having seen his clergyman:

"It does seem hard to have suffered so much here, only to go to everlasting torments hereafter."

'Seldom has the feeling, which must be that of half the world, been so simply expressed.

'Take some of the most familiar instances of mistakes arising from not understanding the character of God.

'That God regards suffering as good in itself, that He pays well those who inflict it on themselves, is the basis on which was founded a very large polity in the Roman Catholic Church.

'That God has so let go man as to become essentially wicked, for which He has instituted no other system of help except letting another pay the penalty for man,—was the foundation of another theory of religion sometimes called "Evangelical."

'That this barbarising doctrine does not make man barbarous, at least not very, can only be because men are so much better than their God.

'It is no use saying that God is just unless we define what justice is. In all Christian times people have said that "God is just," and have credited him with an injustice that it is impossible to conceive, e.g.,—that He condemns to "everlasting fire" for not being baptised, little babies who certainly could not get themselves baptised. What is the horrible and wholesale infanticide compared with this? Not even that of the Frenchwoman farmer of babies who poured vitriol instead of milk down the babies' throats and dipped their heads in boiling water. For she certainly did not mean to do this for eternity.

'But would God be more just if He has no scheme by which the little babies, who were never asked whether they would come into this world or not, are to be brought to perfect happiness?

'Is it not the happiness of God, so far as we can conceive it, the only type of what happiness is? And why has God happiness? Not because He can do what He likes. But because He likes what is good.'

And consequently Miss Nightingale says: 'Surely the "presumption" of an immortality "grounded" merely on unsatisfied "instincts" is a fallacy. It is another thing to say: "A perfect God, whose only design can be to lead everyone of us to perfection, put those 'instincts' into us. He never leaves any work unfinished. He is invariable, and without a shadow of turning. Therefore, He will enable each one of us to fulfil in another state those aspirations after perfection, which are necessarily left 'unsatisfied' in this, because this world is not perfect, and cannot be made perfect till all mankind agree to make it so.'"

Notes and News.

The sermon by the Rev. H. W. Hawkes at the Provincial Assembly of Lancashire and Cheshire at Bury on Wednesday, June 16th, was a grandly prophetic utterance. Nothing like it has been heard amongst us for many years. Delivered without manuscript it is to be hoped it is not lost, but that a full report of it was taken down for publication to the wider constituency for which it is needed.

The Unitarian Van Mission is continuing its good work; large meetings in Scotland and in the Midlands district are reported; while in Wales and in the London district the meetings have been less encouraging as to numbers, though creating a good impression by the message delivered.

American Unitarianism has lost its grandest old man and most illustrious divine in the death of the Rev. E. E. Hale, D.D., of Boston, on June 10th.

Rev. Mary A. Safford, from U.S.A., who charmed the London Whit-week meetings by her American greetings, has been preaching at Ilford, Forest Gate, Warwick, and other Unitarian Churches to large congregations.

Mrs. Chapman, a Unitarian lady convert, has been preaching acceptably at the Coalville Church.

There is a Unitarian revival at Gainsborough since the recent re-opening of the chapel.

Sir Robert Stout, K.C.M.G., Chief Justice of New Zealand, on a visit to this country, is a member of the Unitarian Church, Wellington, New Zealand, and he was one of the speakers at our Whit-week meetings.

The visit of ministers and laymen of the Christian Churches of Great Britain to Germany was very successful in creating the most friendly impression. The Unitarian representatives included Mr. John Harrison, President B. and F.U.A., and Dr. Estlin Carpenter, M.A., of Oxford.

The Summer Session of Sunday School Workers at Park Hall, Hayfield, was not so successful in the number of residents as was hoped for, but the meetings were full of interest.

At Mottram, on Sunday, June 20th, the Rev. E. Slater, Congregationalist, of the neighbouring township of Hollingworth, conducted service for the Unitarians; and the Unitarian minister, Rev. H. Bodell Smith, was preacher at the Congregationalist service on Sunday, May 23rd.

A Unitarian open-air mission is being carried on at Burslem in the Potteries by the Rev. G. Pegler, B.A., assisted by the Missionary Conference.

There is to be a Summer School of Theology at Oxford in September, in the arrangements for which well-known Unitarians are to the fore.

President Taft, U.S.A., is elected Honorary President of the American League of Unitarian Laymen.

The annual meetings of the Eastern Unitarian Union at Norwich, June 15th, suffered a disappointment in the fact that the Rev. R. J. Campbell, who had promised to be the preacher, was absent through illness. The Rev. Charles Hargrove, of Leeds, said: "Unitarianism had from its very beginning been a protest not only against a certain doctrine of the Godhead, but against a tyranny of religion, against a tyranny of Christianity, against a tyranny of the idea that there was any compulsion for a man to believe this or that."

MINISTERIAL CHANGES: Rev. A. J. Marchant, welcomed to the ministry at Chichester, May 24th; Farewell to Rev. W. H. Drummond, B.A., All Souls' Church, Belfast, May 30-1; Rev. A. O. Ashworth, resigned, York Street Church, Belfast; Rev. H. Dawtrey, B.A., concludes his ministry at Higher Broughton, Manchester, at the end of August; Rev. H. Fisher Short, of Crewe, appointed to the Mossley Church; Rev. A. Golland, M.A., concluded his ministry at Newport, Monmouthshire, May 30th; Rev. A. M. Holden concluded at Warwick, June 6th; Mr. J. S. Burgess, Unitarian Home Missionary College, appointed to Flowery Field Church, Hyde.

DEATHS: Mrs. R. P. Brindley, Wallington, Surrey, formerly of Leeds, May 21st; Rev. Walter Reynolds, B.A., Liverpool, suddenly, May 22nd, aged 58; Mrs. Sadler, Exeter, May 10th; Mr. Wm. Davidson, J.P., Ballywoollen, County Down, 79; Mr. Edward Lawton, Manchester, Assistant Secretary, Unitarian Home Missionary College, May 22nd, 74; Mrs. A. H. Franklin, Ilford, May 23rd, 92; Rev. E. E. Hale, D.D., Boston, Mass., U.S.A., June 10th, 88; Mr Joseph Marshall, Pudsey, June 10th, 85; Mr. Robert Tibnan, Great Yarmouth, June 8th, 86; Miss Lucy Field, Hampstead, June 14th, 89.

Unitarian Home Missionary College.

The ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at SUMMERVILLE, Manchester, on TUESDAY, JUNE 29th, commencing at 11-0 a.m. The Visitors' Address will be delivered by Prof. PHILEMON MOORE, B.A., of Carmarthen, at 5 o'clock.

On the Evening of the same day, the VALEDICTORY SERVICE will be held in CROSS STREET CHAPEL, at 7-30, and will be conducted by the Rev. J. M. LLOYD THOMAS, of Nottingham. Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. Heys.

On the following day, Wednesday a GARDEN PARTY will be held in the Grounds at Summerville, 3-30 to 8-30 p.m. Tickets 1s. each on application to Hon. Secs., Summerville, Victoria Park, Manchester.

The attendance of all friends of the College is earnestly invited.

For the Committee,

EDWARD TALBOT,
E. L. H. THOMAS, } *Hon. Secs.*

Manchester, June 21st, 1909.

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— OR —

THE COMMITTEE .

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THE EDITOR OF

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